THURSDAY, MARCH 26, 1772. THE NUMBER 307

VIRGINIA GAZETTE.

Open to ALL PARTIES, but influenced by NONE.

The CHRISTIAN FAITH *collected from the* HOLY SCRIPTURES.

I BELIEVE in GOD, the self existent, omnipresent, immutable Father, infinite in Power, Wisdom, Knowledge, Holiness, Goodness, Truth and Justice.

I believe the LOGOS, or Word, the CHRIST, or PROTOTOKOS of the Father, was in the Beginning, was with God, and was God.

I believe that all created Beings are the Operation of the Divine Will, manifesting itself in, and through, the LOGOS-Son of God, without whom the Father doeth Nothing.

I believe it was the WILL of God in the Creation, that Man should enjoy Happiness and Immortality; and, for this Purpose, that he was made holy and upright, with Faculties and Capacities suitable to the great End for which he was created; but with a Freedom of Will and Liberty of Action.

I believe that Man, by abusing the Freedom of his Will, fell from his natural State of Happiness and Immortality, into an unnatural State of Unhappiness and Mortality; and, thereby, subjected human Nature to Corruption, Depravity, and Death, and to the Displeasure of God.

I believe the infinitely beneficent Creator, foreknowing that Man, a finite, and consequently a fallible Creature, would abuse his Liberty, fall into a State of Sin, Misery, and Death, and become obnoxious to the Divine Justice, did, from the Riches of his Wisdom and Goodness, provide a Remedy to satisfy the Divine Justice, to reconcile Man to God, and thereby to restore him to his original State of Happiness and Immortality.

I believe this Satisfaction, Reconciliation, and Restitution, was perfected by the LOGOS-Son of God, who was in the Father, as the Father was in him.

I believe that he voluntarily divested, or, as the Apostle expresses it *(eauton ekenose)* emptied himself of the Glory he had with the Father before the World began, took upon himself the Nature of Man; and, in that Nature, being without Spot or Blemish, offered himself a vicarious Sacrifice upon the Cross, and making there (by his one Oblation of himself once offered) a full, perfect and sufficient Sacrifice, Oblation and Satisfaction, to Divine Justice, for the Sin of the World, became JESUS the Propitiator, the Reconciler of Man to God, and the Restorer of human Nature to its original State of Happiness and Immortality; so that, as in Adam ALL die, even so now in Christ shall ALL be made alive.

I believe the Reward bestowed, by his Holy Father, on the Man JESUS, for his astonishing Love to Mankind, was a Kingdom and a Throne prepared for him from the Foundation of the World, with all Power in Heaven and in Earth.

I believe the meritorious Sufferings of the Man JESUS, and the Satisfaction he made to God for the Sin of the World (generally called Original Sin) extended to all Mankind, universally, and without Exception; all and every one of whom are his *purchased* Possession, and thereby become Subjects of his prepared Kingdom.

I believe that the Man JESUS, as Sovereign and Supreme Legislator of this Kingdom hath promulgated Laws for the Government of his Subjects; and that the Sanctions of those Laws are Rewards and Punishments.

I believe that the Subjects of this Kingdom, who obey these Laws, and acknowledge the Man JESUS to be the CHRIST, will participate of these Rewards; and that those who disobey these Laws, and reject the Man JESUS from reigning over them, will be cast out from this Kingdom, and be sentenced, by the Sovereign of it, to Punishments proportionate to their Offences.

I believe this Kingdom is not of this World; and, therefore, I believe these Rewards and Punishments will be distributed in a future State of Existence.

I believe that this Kingdom of the Man JESUS had a Beginning, and will have an End; but that it will continue till, by Means of the Punishments inflicted, by him, upon his rebellious Subjects, they will be reclaimed; will be brought to a full Contrition for their Transgressions; and from being wicked become holy and righteous, looking up to him for Mercy, and thereby made proper Objects of his Pardon and Forgiveness.

I believe this will happen under the Government of this ever gracious King, who gave himself a Ransom for ALL, to be testified in due time; and to whom every Knee shall bow, of Things in Heaven and Things in Earth, and Things under the Earth; and every Tongue shall confess that JESUS is CHRIST, to the Glory of God the Father.

I believe, that when this great Restitution is effected by the Man JESUS, and all his Enemies are reduced to a proper Subordination, and Acknowledgment of his legal Authority, then will all Mankind be congregated unto one holy Catholic Church, and become one great Communion of Saints under him their anointed King; who, having compleated his mediatorial Office, by restoring human Nature to its natural State of Happiness and Immortality; and reconciling all things to God, will, at the Head of his holy Congregation, his purchased Possession, his rightful Inheritance, deliver up his temporal Kingdom, with all the Subjects of it, to God, even the Father, to whom the Son, in his human Character, will also become subordinate, that God may be all in all.

I believe that this Surrender of his Kingdom by the Man JESUS to his holy Father, will happen in the Depths of the *Æonian* Periods; when the "Tabernacle of God will be with Men, and he will dwell with them, and they shall be his People, and God himself shall be with them, and be their God. And God shall wipe away all Tears from their Eyes; and there shall be no more Curse, no more Death; neither shall there be any more Pain, for the former Things are passed away." And all this I believe, because "he that sat upon the Throne said, behold, I make all Things new: And these Words are faithful and true." Amen.

A Bill for extending the Benefit of the several Acts of Toleration to his Majesty's Protestant Subjects, in this Colony, dissenting from the Church of England.

WHEREAS it is judged reasonable and expedient that his Majesty's Protestant Subjects in this Colony, who dissent from the Church of *England*, should have and enjoy all those Privileges and Indulgencies, which are most likely to give Ease and Quiet to scrupulous Consciences in the Exercise of Religion, and thereby unite all his Majesty's Subjects in Interest and Affection, but no certain Provision hath heretofore been made in this Colony for so desirable a Purpose: BE IT THEREFORE enacted, by the Governor, Council, and Burgesses, of this present General Assembly, and it is hereby enacted by the Authority of the same, That from and after the passing of this Act, all his Majesty's Protestant Subjects dissenting from the Church of *England*, within this Dominion, shall have and enjoy the full and free Exercise of their Religion, without Molestation or Danger of incurring any Penalty whatsoever.

AND be it further enacted, by the Authority aforesaid, That when any Congregation or Society of Protestant Dissenters shall build or agree on any House for public Worship, Notice thereof shall be given to the Court of the County where the same shall be situated, which shall be entered upon Record, for which Entry, and a Copy thereof, if required, the Clerk may demand and receive and no more. PROVIDED that when such Congregation or Society are assembled, the Doors of their Meeting Houses shall not be locked, barred, or bolted, and that they shall be confined, as to their public Worship, to such Houses so built or set apart for the Purpose aforesaid, and to Meetings for such public Worship in the Day Time only. AND if any Preacher or Teacher dissenting from the Church of *England*, shall teach or preach publicly, in any other House, or in or at any other Place, to more then ten Persons, then and there assembled, besides the Family of the Person, at whose House such preaching shall be, or with the Doors of their Meeting Houses locked, barred, or bolted, or preach or teach in the Night Time at such Houses, contrary to the Directions of this Act, he, so offending, may, on Complaint to a Justice of the Peace for the County where such Offence shall be committed, be bound to his good Behaviour for one Year, in any Sum the said Justice shall think reasonable; and if such Teacher or Preacher shall again offend, in like Manner, it shall be held and deemed a Forfeiture of his Recognizance; and the Person at whose House, or upon whose Land, such unlawful meeting shall be a second Time by his Permission, shall forfeit and pay the Sum of twenty five Shillings for every such meeting; and every Person present at such meeting a second Time, shall forfeit and pay the Sum of one Shilling; which Penalties shall be recoverable, with Costs, before a Justice of the Peace, and shall be one half to the Poor of the Parish where the Offence shall be committed, and the other half to the Informer. PROVIDED also, that this Act shall not extend, or be construed to extend to exempt any Person or Persons from the Penalties of the Laws now in Force against white Persons, free Negroes, Mulattoes, or Indians, who shall be found in Company with Slaves, though assembled under Pretence of religious Worship.

AND be it further enacted, by the Authority aforesaid, That if any Teacher or Preacher, or pretended Teacher or Preacher, shall exhort, advise, or excite, any Slave or Slaves to refuse or disobey the lawful Commands of his, her or their Master or Owner, or shall teach or preach publicly or privately to any Slave or Slaves, the Unfitness or Unlawfulness of Slavery, or shall incite or persuade any Slave or Slaves to neglect or forsake the Service or Employment of his, her or their Master or Owner, under Pretence of religious Worship, or shall baptize or admit any Slave or Slaves a Member or Members of any Congregation, or religious Society, without the Permission of the Owner of such Slave or Slaves first had in Writing, and shall be thereof duly convicted, by Bill, Plaint, or Information, in any Court of Record in this Colony, he or she, so offending, shall suffer one Year's Imprisonment, without Bail or Mainprize.

AND it is hereby enacted, by the Authority aforesaid, That it shall and may be lawful for the Court of any County in this Dominion to summon the Minister or Teacher of any Congregation, or Society of Protestant Dissenters, to the next Court to be held for that County, and on his Appearance to tender to him the Oaths to his Majesty's Person and Government appointed to be taken by Act of Parliament, and if he shall refuse to take the said Oaths, or being one who scruples the taking of any Oath to repeat and subscribe Declarations to the same Effect, and also to repeat and subscribe the Test, and moreover repeat and subscribe the following Declaration, to wit, "I A. B. do solemnly declare my unfeigned Assent and Consent to all and every Article and Thing contained in the Holy Scriptures of the Old and New Testament, and I do acknowledge, profess, testify and declare, that I do firmly believe that the said Scriptures of the Old and New Testament were given by Divine Inspiration," and if he shall refuse to take the said Oaths, or to repeat and subscribe the said Declarations and Test, the said Court is hereby authorized and impowered to bind such Minister or Teacher to his good Behaviour for any Time, or in any Sum, they shall think reasonable; and if such Minister or Teacher shall, within the Time mentioned in his Recognizance, teach or preach in public, without first complying with the Directions of this Act, it shall be held and deemed a Breach of his good Behaviour; and if he shall not appear at the Return of the Summons executed, an Attachment may issue against him, by Virtue whereof the Sheriff may take him into Custody till he shall give Security for his Appearance at the next Court, or until he shall take the Oaths, or repeat and subscribe the Declarations above mentioned and the Test, before some Justice of the Peace for the said County, who is hereby authorized and required, on Application of any such Minister or Teacher, to administer and receive the same, and to give a Certificate thereof, which Certificate the Sheriff is to return to the Clerk's Office, with the Attachment, there to be entered on Record, which shall be as effectual as if the said Minister or Teacher had appeared and qualified in Court.

AND be it further enacted, That it shall and may be lawful for any Justice of the Peace in this Colony, to tender the Oaths or Declarations and Test above mentioned to any dissenting Minister or Teacher; and if he shall refuse to take the said Oaths, or to repeat and subscribe the said Declarations and Test, the said Justice shall bind the said Minister or Teacher to appear at the next Court, to be held for his County, which Court shall, on his Appearance, proceed in the same Manner as is above directed when such Minister or Teacher shall appear in Obedience to a Summons. PROVIDED nevertheless, That whereas certain Persons, Dissenters from the Church of *England*, commonly called Quakers, do scruple the taking any Oath, it shall be sufficient for any such Person to subscribe a Profession of their Christian Belief, in the Form prescribed by an Act of Parliament, made in the first Year of the Reign of their late Majesties King William and Queen Mary, intituled *An Act for exempting their Majesties Protestant Subjects dissenting from the Church of* England, *from the Penalties of certain Laws*, and shall make and subscribe a Declaration of Fidelity and Abjuration in the Forms prescribed by one other Act of Parliament made in the eighth Year of the Reign of his late Majesty King George the first, intituled *An Act for granting the People called Quakers such Forms of Affirmation and Declaration as may remove the Difficulties which many of them lie under*: and every such Person that shall make and subscribe the two Declarations and Profession aforesaid, being thereunto required, shall be exempted from all the Pains and Penalties mentioned in this Act, and enjoy all the Benefits, Privileges and Advantages, which the said People called Quakers do or may enjoy in *England*, by the Laws and Customs thereof. PROVIDED always, that nothing in this Act contained, shall be construed to restrain any Minister or Teacher from preaching Funeral Sermons at any private House or Place of Burial. PROVIDED also, that the Execution of this Act shall be suspended until his Majesty's Approbation thereof be first had and obtained.

The Bill for regulating the Courts of Juſtice, is upon this

PLAN.

FOR THE GENERAL COURT

EIGHT Judges (not the Governor and Council) to be appointed of Natives, or Reſidents for ſome Years before their Appointment, and to hold their Offices during good Behaviour; to ſit in April and October for hearing Appeals from inferior Courts, ſpecial Verdicts, and other Matters of Law.

The Colony divided into Circuits and Diſtricts, two Judges to go twice a Year to each Diſtrict, and with an Aſſiſtant Judge, to hold Courts of Aſſize for the Trial of Criminals and Jury Cauſes commenced in the General Court; the Places of Aſſize and Diſtricts, are thus ſettled, but may be eaſily varied, as the Members may think moſt convenient.

At Accomack Court-Houſe, for the Counties of Accomack and Northampton.

Norfolk Borough, for Princeſs Anne and Norfolk.

Smithfield, for Nanſemond, Iſle of Wight, Southampton and Surry.

Williamſburg, for Elizabeth City, Warwick, York, James City, Glouceſter and New Kent.

Richmond Town, for Charles City, Henrico, Goochland, Cumberland and Buckingham.

Albemarle Court Houſe, for Albemarle, Amherſt and Auguſta.

Blandford, for Prince George, Suſſex, Dinwiddie, Brunſwick, Cheſterfield and Amelia.

Charlotte Court-Houſe, for Lunenburg, Mecklenburg, Prince Edward, Charlotte and Halifax.

Bedford Court-Houſe, for Pittſylvania, Bedford and Botetourt.

Tappahannock Town, for Middleſex, Eſſex and King and Queen.

Hanover Court-Houſe, for King William, Caroline, Hanover and Louiſa.

Richmond Court-Houſe, for Lancaſter, Northumberland, Richmond and Weſtmoreland.

Fredericksburg, for Stafford, King George, Spotſylvania, Orange and Culpeper.

Dumfries, for Prince William, Fauquier, Fairfax and Loudoun.

Wincheſter, for Hampſhire, Frederick and the two new Counties.

Theſe Courts of Aſſize have no Connection with the County Courts or their Buſineſs, but are only to try Jury Cauſes brought in the General Court, and Criminals.

Two great Ends are propoſed by this Alteration, which it cannot fail to attain.

1ſt. The ſpeedy Adminiſtration of Juſtice, ſo that Suits now delayed for ten Years, to the Injury, and often Ruin, of Suiters, may be ended in one.

2d. The Eaſe of the People, in ſending the Judges to them, inſtead of their travelling ſo great Diſtances at much Expence and Loſs of Time, to obtain Juſtice.

It is thought theſe beneficial Purpoſes would be worth purchaſing at a very conſiderable public Expence; but if we conſider the Savings in the Allowance to Veniremen and Witneſſes, eſtimated at not leſs than 2000l. per Annum; and alſo in the Pocket Expences of the Suiters, with the Time ſpent by all Attenders (a real Loſs to the Community, as well as their Families) it is preſumed the Balance, on the Article of Expence, will prove in Favour of the Alteration.

To place the Judges in an independent Situation, above all Temptations to Corruption, a Point very eſſential in Juriſprudence, it is propoſed to allow them Salaries of 500l. per Annum, each, which, for the eight, will amount to - - - £. 4000

For the King's Attorney, and other Charges, ſuppoſed at - - - 500

£. 4500

Propoſed to be raiſed by a Tax of 20s. on Proceſs in the General Court - - £. 1000

And by a Tax of 1s. 3d. upon tithable Slaves 3500

£. 4500

The Governor and Council to continue Judges of the Chancery Court, and to hear Petitions for lapſed Lands, which occaſions no new Article of Expence.

For the COUNTY COURTS.

The Cauſes of Delay, in the County Courts, have been variouſly endeavoured to be inveſtigated in the public Papers, not without ſome illiberal Reflections on the Juſtices; but they ſeem all to miſs the true Cauſe, which is ſuppoſed to be the Variety and Multiplicity of Buſineſs requiring a laborious and painful Attendance, joined to an Expence which many worthy Juſtices are not able to ſuſtain; and therefore the proper Remedy will be a Diviſion of the Buſineſs, and ſome Proviſion for paying at leaſt the Expence of the Juſtices.

This Diviſion of the Buſineſs is propoſed

1ſt. That Monthly Courts be held for Probates of Deeds and Wills, hearing Petitions and Attachments, and doing the ordinary Buſineſs of the County.

2d. That the Buſineſs of bringing Suits to iſſue, in which Judges general ſit as Cyphers, ſhall be done by the Clerk and Lawyers monthly in the Office, ſubject to the Controul of the next Quarterly Court, to regulate Errors, as is now done by the General Court over the Rules in the Secretary's Office.

3d. That Quarterly Courts be held for the Trial of all Cauſes at iſſue, to conſiſt of five Judges, any three to make a Court; to be appointed out of the Juſtices; the Appointment muſt be left to Government; but to avoid all Bickerings or Uneaſineſs on this Subject, if the Juſtices will elect the five, and recommend them, it is not doubted but thoſe will be generally appointed, as is now done in the Nomination of Juſtices.

The Judges of the Quarterly Courts to be allowed 20s. a Day when they ſit, and to be excluded from the Office of Sheriff, which is to be among the other Juſtices, who, beſides that, will have a Chance of afterwards ſucceeding to the Office of Quarterly Judge, to which Diligence and Attention to Buſineſs will greatly contribute.

To raiſe the Money for the Judges, a Tax of 10s. upon Land and Chancery Cauſes, and 5s. upon other Suits, is propoſed, to be collected yearly by the Sheriffs; any Deficiency to be made good in the County Levy, or the Surplus to leſſen the Levy.

Mr. RIND,

By inſerting the following performance you will oblige your very humble ſervant, A FARMER.

To the FARMERS of VIRGINIA.

My dear Countrymen,

AS the cultivation of wheat is becoming a principal object of your attention, I flatter myſelf that a few remarks on the weevil, that bitter enemy to your wiſhes, will not, at this time, be unacceptable. The progreſs which this deſtructive inſect has for ſome years paſt been making through our colony is truly alarming; and it muſt give great uneaſineſs to every lover of his country to reflect, that all attempts to ſtop the growth of this evil have hitherto proved unſucceſsful. I ſhould think myſelf happy was it in my power to preſcribe a remedy which would effectually remove it; but as it is not, I muſt beg your acceptance of the following directions, which I am perſuaded, if carefully followed, will be found to have their uſe. The firſt thing I would recommend to you is to get your wheat out as ſoon as poſſible, and by no means to leave this undone till the ſpring. I would next adviſe you to have your wheat manufactured before the end of the winter; and laſtly, to take care that no ſtraw remain after the cold weather is gone. By this practice, beſides preventing a waſte in the preſent crop, you will ſtand a fair chance to preſerve the ſucceeding one from any great injury; for as it is now generally allowed, that the weevil lays its egg in the grain while in the milky ſtate, and that this egg hatches, whenever it meets with weather favourable for that purpoſe, it may happen that but little miſchief may be done to the wheat in the fall; whereas if it remain in the ſtraw till the ſpring, it may be greatly injured, and the fly, which is generated at this time, may ſerve to ſow the ſeeds of the like evil for the enſuing year. My own experience and obſervation allow me to aſſert the truth of what I have here advanced. A Gentleman in my neighbourhood neglected once to threſh out a few ſtacks of wheat in the fall, nor did he ſet about this buſineſs till the ſpring was far advanced; the conſequence of which was, that the weevil had multiplied exceedingly in his wheat, and had rendered it entirely uſeleſs. The next fall all the wheat within two or three miles round about ſuffered much more from the weevil than that at a greater diſtance; for which no other reaſon could be aſſigned, than that the fields where the former grew lay more convenient to the weevil that had been hatched in the above mentioned ſtacks. But to threſh out our wheat will not be enough, as clean wheat is as ſubject to damage as that in the ſtraw, and may anſwer as well to preſerve the egg or weevil through the cold of winter. The ſame reaſons make the conſumption of the ſtraw before the approach of the hot weather neceſſary; becauſe where the greateſt pains have been taken to get the wheat clean out, many grains will ſtill be left, and it need ſcarcely be mentioned, that a very few may produce weevil enough to deſtroy almoſt any crop; beſides it is the opinion of ſome (how well grounded this opinion may be is not my buſineſs now to enquire) that the weevil, which is hatched in the fall, ſhelters itſelf under the ſtraw, till the ſummer heat permits it to venture abroad with ſafety. To this practice, I think, no objection can well be made, except in the article of manufacturing, and even in this it can only reſpect what is intended for private uſe. As the quantity which any perſon may appropriate to this purpoſe cannot be great, I ſhall communicate an eaſy method of preſerving it, which I find was practiſed with ſucceſs by a * man, who for his great attention to things of this nature, and his generous communicative ſpirit, ought to be held in everlaſting honour by all who wiſh well to huſbandry. Have a caſe, or little granary, made of oak plank two inches thick, cloſely joined, and of a ſize proportioned to the quantity of grain you deſign to keep. A cube of five feet will contain near an hundred buſhels. At ſix inches from the bottom make a flooring, or ſecond bottom, of lattice work, which place upon joiſts of five inches thick, and cover it with ſtrong coarſe canvas. When you have filled it, cover it over with good oak planks, ſo cloſely joined as to exclude even inſects; leaving only ſome vent holes with trap doors, or covers exactly fitted to them. Fix a pair of bellows to it in ſuch a manner as to receive the air from without, and convey it between the bottom and falſe bottom, to every part of which ſpace there muſt be a free paſſage for the air from the bellows. When you work, the bellows open the vent holes. Thus will the tainted air be forced out at the vent holes by the working of the bellows, and freſh will ſucceed in its place, which will purge off any bad ſmell the wheat may have contracted, and will prevent it from heating to that degree, which is neceſſary to hatch the weevil. It will be proper to work the bellows pretty frequently, after the wheat is put into the granary.

A FARMER.

N. B. It may be worth while to beſtow a little pains in cleaning your barns well out after you have got out all your grain.

* *M. Duhamel.*

On CALUMNY.

WHAT canker'd pen of braſs, what characters
Indelible, what ink of worſe than gall,
Say, ſhall we ſeek to brand the harden'd front
Of calumny, foul fiend! Her on the banks
Of Acheron erſt bore to Cerberus
(The many-headed Hellhound Cerberus)
Megæra dire, then gave the hideous brat
To envy's charge: Forth from her bloated dugs
Eager the monſter ſuck'd contagion, felt
Congenial nouriſhment, and quickly ſpread
To ſize gigantic. Timorous at firſt,
She ſtole along, nor dar'd the barefac'd lie,
Content to whiſper ſlander, to pervert
Words harmleſs into crimes, to gloſs on deeds
With plauſible diſtortion; till at length
Aſtræa, weary of the ſins of men,
Back to her native region flew, and left
The world this Harpy's prey. Now bolder grown,
She rears her impious head, and dares the ſkies,
Nor character, nor rank, nor ſex, nor age,
Nor mitred piety, nor regal Crown,
Eſcape her venom'd fangs. Scarce death itſelf
Holds ſway more univerſal. Where meanwhile,
Ah! where are ye, ſweet ſoft ey'd Cherubims,
Candour and pity! ſhall the innocent
Still bear the load of infamy and guilt?
Or the repentant ſoul, whom *Heav'n* beholds
With eyes complacent, ſtill ſuſtain the frown
Of erring, proud, inexorable man?
I ſee you now: Ye beckon from the clouds,
And hold aloft an amaranthine wreath
Of flowers ambroſial, the future meed
Of thoſe who nobly act, or nobly *ſuffer*.
Peace then to ſuch as madly deal around
The fiery darts of ſcandal: Peace to him
Whoſe grovelling ſoul from the cloſe covert ſhoots
Its ſhafts with poiſon ting'd; then quick recoils
Back to its gloomy den, ſits ſquat, and broods
O'er embryon miſchief, and the ſpawn of lies;
His be the joy to ſpread the idle tale,
To aggravate each foible, paint each folly
With features all too hideous, forge ſuch crimes,
As wickedneſs itſelf wou'd ſhudder at,
And fix them unprovok'd on innocence;
Nay, make a *monſter* where God made a *man*:
Theſe arts be his unenvy'd. Be it mine
To ſearch into myſelf, to ſtrive to tear
Each noxious root of paſſion from my breaſt,
Faulty myſelf, to hide the fault I ſpy,
And yield them pity whom I cannot praiſe.

WILLIAMSBURG, *March* 26.

There are 154,978 Tithables in this Colony, on which the Public Levy will be laid.

WILLIAMSBURG, to wit.

WHEREAS complaint hath been made upon oath that in the night of the 14th of this inſtant, an outhouſe of his Excellency the Lord DUNMORE was broke open, and nineteen TURKIES ſtolen thereout, and that there is good reaſon to ſuſpect a Negro man ſlave named MOODY, belonging to *Mingham*; the ſaid Negro is about 5 feet 9 inches high, a ſlim made fellow, and had on when he went away a cotton jacket, and blue breeches: Theſe are therefore, in his Majeſty's name, to require and command all ſheriffs, conſtables, and other his Majeſty's liege people, to make diligent ſearch and purſuit after the ſaid Negro ſlave *Moody*, and him having found, to apprehend and carry him before ſome Juſtice of the Peace, in order to be dealt with as the law directs. Given under our hands and ſeals this 27th day of *March*, 1772.

THOMAS EVERARD,
JOHN RANDOLPH.

A reward of FIVE POUNDS will be paid to the perſon who ſhall apprehend the thief, upon his conviction of the above offence.

To be SOLD, at public vendue, at Norfolk, *on* Wedneſday *the* 1ſt *day of* April *next, for ready money, for the benefit of the owners, or underwriters,*

ALL the materials ſaved from the wreck of the brigantine CHARMING MOLLY, *John Parrot*, maſter, drove on ſhore about two miles below *Willoughby's Point*, conſiſting of ſails, rigging, anchors, cables, &c. &c.

GEORGE KELLY, V. M.

YORICK will cover this ſeaſon at the uſual price (3l. 5s.) and place, the money to be paid before the mares are taken away. Paſturage given, therefore not liable for eſcapes. At the ſame place is to be ſold a fine dark cheſnut COLT, 4 years old, above 15 hands high, beautiful, and very ſtout, fit for the ſtud, or ſaddle, if not for the turf, got by *Ariel* (a ſon of *Selima*, got by *Traveller*) and out of a good Dabſter mare. Enquire further at *Marſke*, near *Richmond* courthouſe, of

G. GARLAND.

THE meeting of the ſubſcribers to the FUND for the relief of the widows and orphans of Clergymen will be held on *Saturday* the 2d of *May* next. The preachers appointed for the day following, are the Reverend Mr. *Maury*, in the morning, and the Reverend *William Bland*, in the afternoon. The treaſurer and truſtees for the preſent year, are the Reverend Meſſieurs *John Camm*, *Robert Barret*, *Thomas Price*, *Alexander Couden*, *Samuel Klug*, *William Dunlap*, and *Price Davis*.

JACOB BRUCE, Clerk.